

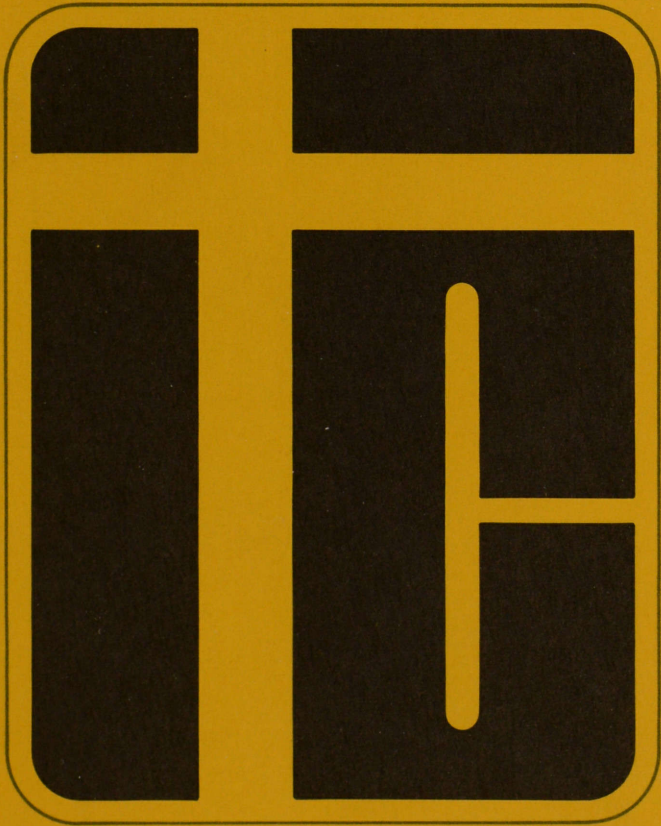
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THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER

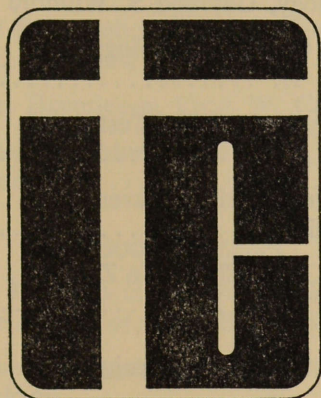
Volume II

Spring — 1975

Number 2



THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER



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Contributors To This Issue

- Dr. Grant S. Shockley, Professor of Christian Education at Candler School of Theology — Emory University holds the B.A. from Lincoln University; M.Div., Drew Theological Seminary — Drew University; the M.A. and Ed.D. from Union Theological Seminary, Teachers College and Columbia University (New York). He has held teaching positions at Clark College, Gammon Theological Seminary and Garnett Theological Seminary. He has served as Visiting Professor at The Interdenominational Theological Center, Centre Evangelico Seminary, Union Theological Seminary, Drew Theological Seminary, Perkins Theological Seminary and Iliff School of Theology.
- Dr. Bennie E. Goodwin is Assistant Professor of Christian Education and the newly appointed Registrar at The Interdenominational Theological Center. His educational background includes: B.A., Barrington College; M.R.E., Gordon-Conwell Theological Seminary; M.Ed., M.A. and Ph.D., Pittsburgh Theological Seminary — University of Pittsburgh. His dissertation dealt with Martin Luther King, Jr. as Religious Educator.
- Dr. Paul R. Garber is presently teaching courses in Religion at Florida A. & M. University, Tallahassee, Florida. He recently completed the Ph.D. at Florida State University, Tallahassee, Florida with a concentration in Religion. His dissertation dealt with Martin Luther King, Jr. as a Theologian and as a precursor of Black Theology. He has an article entitled "Too Much Taming of Martin Luther King" which appears in the *Christian Century*, June 5, 1974.
- Dr. Henry James Young holds the B.A. from Tougaloo College; the Th.M. from Boston University School of Theology and the Ph.D. from The Hartford Seminary Foundation. His publications include *Black Theology and The Work of William R. Jones*, *Religion In Life*, Spring, 1975, Volume XLIV, No. I, pp. 14-23 and *Black Theology: Providence and Evil*, *Duke Divinity School Bulletin*, Spring-Summer, 1975. He is the recipient of a Grant from The Spencer Foundation for July 1, 1975-June 30, 1976 *To Investigate Leadership of Selected Historical and Contemporary Black Ministers to Determine Effectiveness*. He was recently named Andrew W. Mellon, Assistant Professor of Philosophy and Theology at The Interdenominational Theological Center.
- Dr. Herbert O. Edwards, Sr. completed the B.A. at Morgan State College, the B.D. at The Harvard Divinity School and the Ph.D. from Brown University. He has held teaching positions at Morgan State College, Trinity College and the University of Hartford. He is presently Associate Professor of Black Church Studies, Duke University. Prior to this recent appointment he was Lecturer in Black Church Studies at The Harvard Divinity School.

Dr. Cecil W. Cone is Dean of Turner Theological Seminary which is one of the constituent seminaries of The Interdenominational Theological Center. He holds the B.A. from Philander Smith College, the B.D. from Garrett Theological Seminary and the Ph.D. from Emory University.

Miss Barbara Harris joined Sun Oil in 1968 as community relations consultant and was later named Manager of Community and Urban Affairs. She became Manager of Public Relations in May of 1973. Previously, she was President of Joseph V. Baker Associates, Inc., a national public relations organization headquartered at Philadelphia. She joined the Baker firm as an account executive in 1949 and successfully moved through the ranks of Vice President in charge of operations, Executive Vice President and, in 1958 was named President. In religious affairs, Miss Harris serves on the National Board of Clergy Deployment of the Episcopal Church, the Church's Development Committee and the Commission on Black Ministeries. She is active in the National Union of Black Episcopalians.

Dr. Theodore H. Runyan, Jr. is Professor of Systematic Theology at Candler School of Theology — Emory University. His educational background includes: B.A., Lawrence College; B.D., Drew Theological Seminary; Dr. Theol., University of Goettingen.

Dr. Jonathan Jackson is Chairman and Professor of Christian Education at The Interdenominational Theological Center. He completed the B.A. at Clark College; B.D., Gammon Theological Seminary; M.A., Scaritt College; and the Th.D. from Boston University School of Theology. He is a constant contributor to The Journal of The Interdenominational Theological Center.

Dr. Warren Thomas Smith is Assistant Professor of Church History at The Interdenominational Theological Center. His collegiate background includes: B. A., Ohio Wesleyan University; B.D., Candler School of Theology — Emory University; and the Ph.D. from Boston University. Dr. Smith received a Grant from the National Endowment for the Humanities in 1969 to permit further research on Thomas Coke. Prior to coming to The Interdenominational Theological Center Dr. Smith served as Minister of The First United Methodist Church, College Park, Georgia.

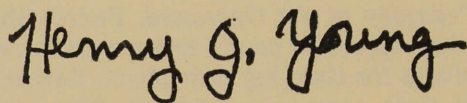
Dr. Robert A. Bennett is Visiting Professor in Old Testament at The Interdenominational Theological Center and Associate Professor of Old Testament at The Episcopal Theological School, Cambridge, Mass. He holds the B.A. from Kenyan College; S.T.B. and S.T.M., General Theological Seminary; and the Ph.D. from Harvard University. Some of his publications include: "The Biblical Field", *Theological Education*; "Black Experience and The Bible", *Theology Today* and "Biblical Hermeneutics and The Black Preacher", *The Journal of The Interdenominational Theological Center*, Spring, 1974.

Whitehead's dipolar theism avoids this gulf between God and the world and it makes God's involvement in the world a metaphysical necessity.

Dr. Herbert O. Edwards, Sr. does a critique of selected white ethicists showing how their theories have inadequately dealt with the problem of racism and black oppression in America. He argues that this inadequacy in part results from the negative influence that certain theological and ethical doctrines of the reformers had on the major White American Protestant Christian theological ethicists. He contends, therefore, that black ethicists must look elsewhere for data and methodology in order to construct a black ethic.

Dr. Cecil W. Cone does a description of the black religious experience from the perspective of the slaves' experience with the almighty sovereign God. He sees the conversion experience as the key to interpreting the black religious experience.

Miss Barbara C. Harris in "Concern For Spiritual Input" says that the Holy Spirit is the foundation of spiritual input. She argues against compartmentalizing the operation of the Holy Spirit. She calls for an openness in terms of how we understand and respond to the operation of the Holy Spirit.

A handwritten signature in black ink that reads "Henry J. Young". The script is fluid and cursive, with the first letters of each word being capitalized and prominent.

Henry J. Young